

# THE REHEARSAL Of Observator, &c.

1. The last Squeek of the Church of England.
2. Of the Assembly of Divines at Westminster.
3. The Man of War call'd The Moderate.
4. Of Out-Writing the Whiggs.
5. Particularly on their Scheme of Government in the People.
6. Which Runs up to Blasphemy.

From Saturday March the 31<sup>st</sup>, to Saturday April the 7<sup>th</sup> 1705.

(1.) *Observator.* **T**HE last Squeek of the Church of England.

*Country-m.* What do'st mean?

*Obs.* It is what a Noble Whigg said, upon the Buffle at Coventry and Heartford, of which thou told'st me laist time, and other appearances there are, That the High-Church and the Tackers intend to dispute it at the ensuing Elections. He bid us not be Discourag'd, but Hold to our Tackle, for, *It was the last SQUEEK of the CHURCH of ENGLAND.* Do but GRYPE 'em Hard this Time, and you'll Hear no More of them. This is their Last CAST. For if WE can Get a HOUSE of COMMONS to OUR mind, WE can then Play above Board with the CHURCH, and tell them Our Mind freely. They have not a Friend in the World to Protect them.

*Country-m.* Then it seems They must DO for Themselves, or DIE! They must NOW Speak, or for Ever hereafter Hold their Peace!

(2.) *Obs.* WE'll Hold them to their Peace! If WE can but Get over the House of Commons, WE have a Number of Moderate CLERGY Cut and Dry'd, like those who Compos'd the Assembly of Divines at Westminster, who (as They did) will Give up Episcopacy, Liturgie, and every Rag of the Church, for Peace sake!

*Country-m.* These Pretended, at first, only to Moderate our Episcopacy—a Little—And our Liturgie, for the Ease of Tender Consciences, and to bring over the RELIGIOUS Dissenters!

*Obs.* And so they did. But how Many did they Get?

*Country-m.* As many as were Religious, and kept their Word. For Some of the Dissenters, at that Time, did Turn to the Church; when they saw the Deep Designs of their Party, so far Exceed their first Pretensions.

*Obs.* There were some such Fools among US, tho' not half so Many as among YOU, who thought WE were only Sick of Conscience! And that WE were Oblig'd to stand to our Word, and not to Proceed further than what WE, at first, Pretended! That is, That WE shou'd not gain Ground of an Enemy! Nor Accept of Power, when it was in our Power! These were Dunder-Heads, or, as a Great Man (of Your and Our side!) says Perpetually, Men of Speculation, who know not the World, nor Man. With this, he Answers all Arguments; And tells Stories of his Travels!

*Country-m.* Then I find the Conscientious Part

of Both sides were Gu'd. YOURS into Power, which yet they thought fit to Accept. And OUR Moderate Divines at Westminster, to Let it go, when they found they had Let it Go so Far, that it was Now too Late to Struggle for it? And YOUR History of Non-Conformity, Printed, 1704. tells Us, Preface, p. 2. That the Assembly of Divines at Westminster, were all of them, except Eight or Nine, Conformable Ministers. But they were Moderate Men! And these Eight or Nine were Able to Leven the whole Lump of them! Even to make Root and Branch Work with Episcopacy, Liturgie, and Every thing else!

This shews how fit Moderate Men are to stand in the Gap, in the Day of the Church's Distress!

(3.) If the Man of War Now Call'd the Moderate (to be in the Fashion!) Fights at this Rate, I doubt the Captain may come to be Hang'd for his Moderation!

Or was it a fit Emblem YOU gave US of YOUR Moderation, to shew, That WE must Expect Broad-sides from it! And that its Language is Fire, Blood, and Pillars of Smoke!

(4.) But if YOU Whiggs and Dissenters, Join'd with OUR Moderate Men, shou'd be Permitted once more, (for our Sins) to Over-turn OUR Church and Monarchy, WE hope to Rise again, as WE did once before.

*Obs.* WE'll Ward against that I'll warrant thee.

*Country-m.* YOU Cannot. And WE will Rise again, and Over-turn YOU, the same way WE did Before.

*Obs.* How was that?

*Country-m.* As Thurlo who was Secretary to Oliver, told my Lord Chancellor Clarendon, after the King's Restoration, 1660, That tho' they were Possess of the People, the Power, and the Army; yet they Lost all as it were in a Moment, and the People, who had set them up, turn'd against them. The Chief Cause of which he Attributed to the Books and Papers Wrote by the Cavaliers. Which tho' much Fewer in Number than those on Our side (said Thurlo) yet were far Superior in strength of Reason, and the Spirit with which they were Wrote, Above our Cant and Railing and Scolding. And then our own Confusions making good what the Royalists had often told us would be the Consequence of a Government set up on the Foot of the People, all our Authority was not sufficient to keep the Eyes of the People Shut any Longer; And they Turn'd, like the Tide, to their former

Constitution and Government, finding no Rest no Settlement Possible, but Eternal Revolution and Confusion, in all the Schemes of Popular Government, We cou'd contrive; And We Try'd Round, till We were Weary and they too !

(5.) Now, my little Bays, We will do the same by You. All your Scandalous Clubs, your Rhimers, and Jolly-Boys, your Locks, your Sidneys, Tolands, and D'avenants, have not been Able to give one word in Answer to what has been Objected against your POPULAR Schemes, from Holy Scripture, from Reason and Experience, and (to Fret the Souls out of you) from the Laws of the Land; Which all Jointly Damn Coercion. And was Read to you out of our Pulpits in London on Sunday the 28th of January Last, with Sermons Correspondent on the 30th. At this YOU Fume and Fret, and say Tricks are put upon YOU! But know not how to Help your selves. Poor Rogues! Instead of Answering or Defending YOUR Principles, YOU Cry out Rome! St. Germain! YOU have not one Word more to say. YOU Foam at the Mouth, and Call ill Names. Which Renders YOU still more Ridiculous! YOU are Gon! YOU're Gon! I see it. For how Long can Noise and Clamour hold it out against Sense and Reason, against Scripture and Law? The Enchantment cannot Hold Long. Sure, it Cannot!

YOU, Bays, have done as much as a Blockhead cou'd do, towards Dissolving it. For what Man of Common Sense but must see YOU all Bewilder'd when he Reads thy Observators of last March, 28 and 31. N. 99 and 100. of thy 3d Vol. Wherein thou Asserts, That there is no Arbitrary Power in England. No. Not in King and Parliament. Whereas every Man that can Reckon three upon his Fingers, must know, That all Governments in the World must be Arbitrary, in some Hands or other. For there must be a last Resort in every Government. And that must be Arbitrary and Unaccountable, as having no Superior upon Earth. Whether that Arbitrary Power is in the Hands of One, or Many, is not now the Point. But it must be Somewhere. Else, there can be no Government. The States of Holland are as Arbitrary every whit as the Grand Seignior.

Obs. I put it in the People.

Country-m. The whole Body of the People, or the People COLLECTIVELY can Receive no Appeal, or Pass any Judgment, in any Case whatever. Therefore I suppose you Mean the People REPRESENTATIVELY that is, in their REPRESENTATIVES in the House of Commons.

Obs. No! No! No! These are they that I Batttle. I make them Rogues and Villains, Betrayers of their Trust, and Worse than the Spanish Inquisition, or the Divan of the Turks, or the Courts of Justice in the most Barbarous and Arbitrary Governments. As I say, N. 99. And now I like the Lords better than the Commons.

Country-m. The Lords are All and Every One of them made Solely and Arbitrarily by the Crown. And if YOU like the Choice of the Crown better than of the People; then let the Crown Name all the House of Commons too.

Obs. No. I thank you for that! WE Hate Prerogative. WE're for Pulling it Down, not Raising it Higher. And one of Our Quarrels with the Commons is, for their Asserting the Prerogative against the Lords.

Country-m. To whom then do YOU Appeal from the People REPRESENTATIVE?

Obs. To their Principles who Elected them. Who, I say, did not Part with their Power Absolutely to them, nor give them Unlimited Commissions; which

as I aver N. 100. Wou'd be to Act the Part a Mad-Man.

Country-m. Then your Appeal is to the People COLLECTIVE. To whom, as I have shew'd, No Appeal can be made.

Obs. Every One is the People. According to OUR Rule, That a Part is the Whole, and that the Lesser Part Includes the Greater.

Country-m. Upon this Foot then. Thou art the People.

Obs. Yes. And, upon this Foot, I single John Tutchin do Arraign the whole Representative of the Nation, upon my Original Right; And the Birth-Right of Every English-Man in England. Else, WE are All Slaves, and Subject to Arbitrary Power!

Country-m. And every English-Man has the same Right. And there are many English-Men who Differ in Opinion with Worthy John Tutchin; And think that the House of Commons have Behav'd as they ought to do, and will Choose the same Members again, even the Tackers, and Perhaps them Chiefly. And that John Tutchin ought to receive that Whipping was once Forgiven him, for his Bold, Saucy, and Seditious Reflections upon that August Body of the Representative of the Nation.

Obs. He's a Slave that thinks so. Of Slaveish Principles, a Perkinite, and a Papist?

Country-m. But isn't he the People, as well as John Tutchin? And hasn't he the Freedom of his own Opinion, as well as John Tutchin?

Obs. Then I John the People, will go to Cuffs with thee Roger the People.

Country-m. This is the Result of thy Scheme of Government! And which is worse, it cannot be Mended by all the Schemes that Lock, Sidney, or all YOUR men of Wit put together Ever have Contriv'd, or possibly Ever can Contrive, upon the Foot of the People. They all End in the self same Nonsense and Contradiction! Than which Nothing can be more Ridiculous that ever was Asserted by Mankind, not excepting Bedlam! And do't think it Possible for English-Men to be longer Detain'd under such an Infatuation, when it is made so very Plain ro them? And under which they have seen their Country Ruin'd and Undone, Twice almost in the same Age! And Now again on the very Brink of the same fatal Precipice, Hurry'd on by the same Madness! which stops not short of Blasphemy.

(6.) Obs. How! Blasphemy!

Country-m. What is it short, which thou Asserts N. 99. Where Thou say'st, There is a TRINITY which all our Laws seems to Worship here on Earth, Estate, Liberty and Life.

Obs. It is but a Blasphemous Allusion! And I learnt it from one of OUR Celebrated Books, Intituled, A View of Government in Europe— Also of the Antiquity, &c. of Parliaments, By T. R. Esq; Printed 1689, for R. Baldwin. where, p. 10. from these words, Let us make Man, he Interes, As if God Summon'd a Parliament of the Trinity.

Country-m. BLASPHEMOUS Wretches! Whither will Nonsense and Obscenity Carry Men? The Parliament was Fond of Divine Right, and a Divine Pattern, which was Alleg'd in Behalf of Kings and of Monarchy. This made Baxter Represent Heaven as a Parliament, and fill it with Saints Proportionable. Of which I told the before, N. 30.

But they had, with better Semblance, follow'd their Ingenious Milton, who in his Paradise Lost, makes Lucifer to have Call'd a Parliament in Heaven (And I suppose it was the First) Himself the Speaker, to Assert their Rights and Liberties against the Arbitrary Government of the King.